فاطمۃ الزہراء

FAZAIL E UMME ABIHA SIDDIQA E KUBRA

by

SYED RAZA IMAM ZANGIPURI

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Preface

All praise belongs to Allah, Lord of the Worlds. Infinite blessings and Peace be upon the Prophet Muhammad al-Mustafa (as), and upon his Pure and Infallible Household (as).

The Name **Fatimah Zahra (sa)** is a Light whose Very Utterance Fills Creation with Radiance. Her Blessed Being is the Perfect Manifestation of Wilāyah, the secret of Tawḥīd, and the Axis Around which the System of Imamah Revolves.

This humble work, *"Fazail-e-Umme-Abiha Siddiqa-e-Kubra (s.a)* is a Modest Attempt to Present, in Concise Form, the Sublime Virtues and Divine Perfections of the Lady of Light.

Bibi Fatima Zahra (sa) is that Rare and Radiant Pearl whose Recognition Leads to the Recognition of the Divine; whoever bows before her Door attains the threshold of the mercy of God. Through her Existence the Heavens and the Earth were given purpose; through her the religion of Mustafa (ṣ) attained Permanence Imamah.

Throughout these pages, every effort has been made to present her virtues and miracles in the light of Quranic Verses and Authentic Narrations, so that Intellect may find certainty and Hearts may find Peace. This Book is Meant not only for scholarly reflection but also as spiritual nourishment for the lovers of Ahl al-Bayt (as).

I dedicate this humble effort to the blessed presence of Sayyidatun Nisa al Alamin (sa), praying that she accept it, and that it may become a means of intercession and salvation for its author and readers alike. If there is any sincerity in these words, it is by her grace; and if there is any shortcoming, it stems from my own limitation.

May the Almighty grant us the strength to follow her footsteps, to dissolve in her love, and to be illumined by the light of her Wilāyah.

-Syed Raza Imam Zangipuri - Author of The Book

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

The Meaning Behind the Name Fatimah (sa)

Throughout Islamic Tradition, Numerous Narrations describe why the Beloved Daughter of the Prophet (s.a.w.a), Bibi Fatimah (s.a), was given her Blessed Name. The word *Fatimah* comes from the Arabic root *Fatam*, meaning "To Cut Off" or "To Sever." It is used, For Example, When One Says *Fatamat al-ummu ṭiflaha*—"The Mother has Weaned Her Child."

Allama Baqir al Majlisi (r.a) explains that in Arabic, an Active Participle is Sometimes used in the sense of a Passive one. For Instance, *Sirrun kātim* ("a hiding secret") actually means *Maktūm*—"a hidden secret." Similarly, in the Qur'an we read *fī ishatin raḍiyah* ("in a pleasant life"), which means *marḍiyyah*—"a life that is pleasing [to God]."

1. Safeguarded from the Fire

Many Narrations tell us that Fatimah (s.a) was so named because She and Her Followers are Cut off—Protected—from the Fire of Hell. 6th Imam, Imam Jafar e Sadiq (a.s) relates from his Forefathers that the Archangel Jibrael/Gabriel said to the Prophet (ṣ):

"She has been named Fatimah on Earth because Her Followers are Cut Off from the Fire of Hell."

Likewise, 8th Imam, Imam e Reza (a.s) Narrates that When the Prophet (s.a.w.a) was Asked was asked why She was given that Name, He replied:

"Because She and her Followers have been severed from Hellfire."

The Prophet (ṣ) also said:

"She was named Fatimah because Allah has Safeguarded Her and Her Progeny—those who meet Him in faith—from the Fire of Hell."

Other narrations echo this same meaning. Ibn Abbas and Abu Hurairah both report that the Messenger of Allah said that Allah named her Faṭimah because He protected Her, Her Descendants, and those who Love her from the Flames.

One Touching Narration describes Faṭimah (s.a) Standing at the Gates of Hell on the Day of Judgment, Pleading with her Lord:

“O my Lord, You named me Faṭimah and Promised to Protect through me those who Loved and Followed me and my Family. Your Promise is True.”

And Allah will Answer her:

“You speak the truth, O Faṭimah. Indeed, I have Safeguarded You, Your Followers, and those who Love your Progeny from the Fire of Hell.”

2. Protected from All Evil

In another tradition, 6th Imam, Imam Jafar Sadiq (a.s) Explains that the Name Faṭimah also signifies that She was “Cut Off from all Evil.” He added that if Ameerul Momineen Imam Ali Ibne Abu Talib (a.s) had not been Created, there would have been No One on earth worthy of Marrying her—from the time of Adam until the Day of Resurrection.

This narration is echoed by other scholars of the wider Muslim community. Umme Salamah relates that the Prophet (ṣ) said:

“If Allah had not created Ali, there would be no match for Faṭimah.”

3. Beyond Human Comprehension

Another narration from 6th Imam, Imam Jafar Sadiq (a.s) reveals a Deeper Dimension:

“She was named Faṭimah because Creation is unable to truly comprehend her.”

Her spiritual reality and divine station are beyond the grasp of ordinary understanding.

4. Weaned on Knowledge

5th Imam, Imam Muhammad Baqir (a.s) Narrates that when Faṭimah (s.a) was born, Allah sent an Angel to inspire the Prophet (s.a.w.a) to Name Her So. The angel declared:

“I have weaned you on Knowledge and kept you Pure from all Impurity.”

By divine will, Bibi Fatimah (s.a) was nourished with knowledge from the very beginning and protected from Impurity.

5. The Reverence for Her Name

The Ahl al-Bayt (a.s) held this name in the Highest Regard. When a Companion of Imam Jafar Ṣadiq (a.s) told him that he had named his daughter Fatimah, then Imam responded warmly:

“You have named her Faṭimah? Then never strike or insult her, and always honour her.”

Another narration tells of a man who came to Imam Jafar Sadiq (a.s) in Sorrow because a daughter had been Born to him. When the Imam Learned that She was named Faṭimah, he sighed deeply and said:

“Now that you have named her Faṭimah, never curse or strike her.”

It is also related that Imam Musa Kaẓim (a.s) said:

“Poverty does not enter a house in which there is a ‘Muḥammad’ among the men or a ‘Faṭimah’ among the women.”

The Tradition of the Cloak (Hadith al-Kisa)

A Hadith has been Narrated in Shia sources concerning the Revelation of the Verse of Purification. It is known as the HADITH E KISA or HADEES E KISA (Which In English Translates as The Tradition of Cloak) and is recorded in Shaykh Abdullah Bahrani's Book *Awalim al-Ulum*, among others. This tradition was narrated by Jabir ibn Abdullah al-Ansari as follows:

From Fatimah al-Zahra, Daughter of the Messenger of Allah, who said:

"One day my father, the Messenger of Allah (s), came to me and said:
'Peace be upon you, O Fatimah!'
I replied: 'And upon you be Peace.'
Then he said: 'I find myself Feeling Weak.'
I said to him: 'I seek Refuge for you with Allah from weakness.'
He (s) said: 'O Fatimah, bring me the Yemeni Cloak and Cover Me with it.'"

Fatimah (a) said:

"I brought the Yemeni cloak for him and covered him with it. At that moment, I noticed that his face was shining like the full moon on a dark night."

Then she (a) continued:

"Not long after, my son Al-Hasan (a.s) came in and said:
'Peace be upon you, O Mother!'
I replied: 'And upon you be peace, O Coolness of my Eyes and Apple of my Heart!'
He said: 'O Mother, I smell a Fragrance like that of my Grandfather, the Messenger of Allah (s).'
I said: 'Yes, My Son, your Grandfather is resting beneath the cloak.'
So Al-Hasan approached the cloak and said:
'Peace be upon you, O Grandfather, O Prophet of Allah! Do you permit me to come under the cloak with you?'
He (s) replied: 'And upon you be peace, my son and the custodian of my [paradisical] pond. I give you permission.'
So he entered under the cloak with him."

Fatimah (a) said:

"Soon after, my son Al-Husayn (as)came in and said:
'Peace be upon you, O Mother!'
I replied: 'And upon you be peace, O Coolness of my eyes and Apple of my

Heart!'
He said: 'O Mother, I smell a Fragrance like that of my grandfather, the Messenger of Allah (s).'
I said: 'Yes, My Son, your Grandfather and your Brother are Resting under the Cloak.'
So Al-Husayn approached and said:
'Peace be upon you, O Grandfather, O One chosen by Allah! Do you permit me to come under the cloak with you?'
He (sawa) said: 'And upon you be peace, My Son and the Intercessor of my Community. I give you Permission.'
So he entered under the cloak with them."

Fatimah (sa) continued:

"Soon after, Abu al-Hasan Ali ibn Abi Talib (as) came and said:
'Peace be upon you, O Daughter of the Messenger of Allah!'
I replied: 'And upon you be peace, O Aba al-Hasan, O Master of the Faithful!'
He said: 'O Fatimah, I smell a fragrance like that of my brother and cousin, the Messenger of Allah (s).'
I said: 'Yes, there he is with your two sons under the cloak.'
So Ameer ul Momineen (as) approached and said:
'Peace be upon you, O Messenger of Allah! Do you Permit me to Come under the Cloak with you?'
He (sawa) Replied: 'And upon you be Peace, My Brother, My Successor, and My Standard-Bearer. You have My Permission.'
So Ali (as) entered Beneath the Cloak."

"Then I Myself Approached the Cloak and said:
'Peace be upon you, O Father, O Prophet of Allah! Do you Grant me Permission to Enter the cloak with you?'
He (sawa) replied: 'And upon you be peace, My Daughter and Part of My Flesh; you have My Permission.'
So I entered Beneath the cloak with them all."

"Once we were all under the cloak, my father, the Messenger of Allah (s), took hold of the edges of the cloak, raised his right hand toward the sky, and said:
'O Allah, these are my Ahl al-Bayt—my nearest Family and my closest supporters. Their flesh is my flesh, and their blood is my blood. That which harms them harms me, and that which grieves them grieves me. I am at war with those who are at war with them, and at peace with those who are at peace with them. I am the enemy of their enemies, and I love those who love them. They are from me, and I am from them. So bestow Your salutations, blessings,

mercy, forgiveness, and pleasure upon me and upon them, and remove all impurity from them and purify them with a thorough purification.'"

"Then Allah, the Almighty, said:
'O My Angels and the inhabitants of My heavens! Verily, I have not created the raised sky, the stretched earth, the shining moon, the radiant sun, the revolving planets, the flowing rivers, or the sailing ships except for the love of these five who are beneath the cloak.'"

"The trustworthy Jibrael (Gabriel) asked:
'O my Lord, who are these individuals under the cloak?'
Allah (to Whom belong Might and Majesty) said:
'They are the Household of the Prophet and the Wellspring of the Divine Message: Fatimah, her father, her husband, and her sons.'"

"Jibrael said: 'O Lord, Do You grant me permission to descend to the earth to be the sixth among them?'
Allah said: 'I grant you permission.'
So Jibrael descended and said:
'Peace be upon you, O Messenger of Allah! The Most Exalted Lord sends His salutations and greetings to you and says:
"By My Honour and Glory, I have not created the raised sky, the stretched earth, the bright moon, the shining sun, the revolving planets, the flowing rivers, or the sailing ships except for your sake."
He has also granted me permission to enter under the cloak with you. Do you permit me, O Messenger of Allah?'
The Messenger of Allah (s) said: 'And upon you be peace, O trusted custodian of Divine Revelation. I permit you.'
So Jibrael entered under the cloak with us."

"Then Jibrael said:
'Allah has revealed to you, saying:
Indeed, Allah wishes to remove all impurity from you, O People of the Household, and to purify you thoroughly.'"

"Ali ibn Abi Talib (a) then said:
'O Messenger of Allah, tell me about this gathering of ours under the cloak and its significance before Allah.'
The Prophet (s) replied:
'By Him Who appointed me as a Prophet in truth and chose me to deliver the message of salvation to mankind—whenever this account is recited in any gathering of the people of this world wherein our followers and friends are

present, the mercy of Allah descends upon them, the angels surround them, and seek forgiveness for them until they disperse.'"

"Ali (a) said:
'Then indeed, by the Lord of the Kaabah, we are successful, and so are our followers!'"

"The Messenger of Allah (s) said again:
'By Him Who appointed me as a Prophet in truth and chose me to deliver the message of salvation—whenever this event is recounted in a gathering of our followers and friends, if there is anyone among them who is grieved, Allah will remove his grief; if anyone is distressed, Allah will alleviate his distress; and if anyone has a need, Allah will fulfill that need.'"

"Ali (a) said:
'Then indeed, by the Lord of the Kaabah, we are successful, and our Shia are successful and blessed both in this World and the Hereafter.'"

Fatimah al-Zahra (sa) in the Verse of Mubahilah

Allah, the Most High, says:
“Should anyone argue with you concerning it, after the knowledge that has come to you, say: Come, let us call our sons and your sons, our women and your women, our souls and your souls, and then let us pray earnestly and call down Allah’s curse upon the liars.” (Q. 3:61)

This event is regarded as one of the most well-known incidents among Muslims, from the time it occurred until today. Therefore, there is no need to cite sources or references for it. It is sufficient to say that nearly all commentators and scholars of tradition, with very few exceptions, agree that this verse was revealed to the Messenger of Allah during his discussion with the Christians of Najran concerning Isa, the son of Maryam (sa).

According to Ameer ul Momineen, Ali ibn Abu Talib (as), here is a Summary of what took place:

A delegation from Najran visited the Prophet (sawa), led by three of their prominent religious figures—Al-Aqib, Mohsin, and al-Asqaf—accompanied by two well-known Jewish scholars. Their intention was to test the Messenger of Allah.

Al-Asqaf began by asking, “O Aba al-Qasim, who was the father of Musa?”
The Prophet (sawa) replied, “Imran.”

He then asked, “And who was the father of Yusuf?”
The Prophet (sawa) answered, “Yaqub.”

Al-Asqaf continued, “May my parents be your ransom. Who was your father?”
The Prophet (sawa) replied, “Abdullah ibn Abd al-Muttalib.”

Al-Asqaf then asked, “And Isa, who was his father?”
At this question, the Prophet (sawa) remained silent until Jibrael descended with revelation. The Prophet (sawa) then said, “He (Isa) is the Spirit of Allah and His Word.”

Al-Asqaf responded, “Do you mean that he was a spirit without a body?”
The Prophet (sawa) again remained silent until Allah revealed to him:
“Indeed, the likeness of Isa with Allah is as the likeness of Adam. He created him from dust and said to him, ‘Be,’ and he was.” (Q. 3:59)

When Al-Asqaf heard that Isa was created from dust, he stood up in shock and said, “O Muhammad, we do not find this statement in the Torah, the Gospel, or the Psalms. We find it only from you!”

At this point, Allah revealed the verse commanding the Prophet (sawa) to say, “Come, let us call…”

They replied, “You have been just with us, O Aba al-Qasim. When shall we meet for the Mubahalah?”
The Prophet (sawa) answered, “Tomorrow, if Allah wills.”

The next morning, after performing the dawn prayer, the Prophet (sawa) took the hand of Ali (as) and placed him before himself. He positioned Fatimah (sa) behind him, and Imam Hasan and Imam Hussain on his Right and Left sides. He said to them, “When I recite the supplication, say Amen.” Then he led them to the appointed place for the Mubahalah.

When the Christians saw the Prophet (sawa) bringing his closest family members, they began to doubt their decision. They said among themselves, “By God, he is truly a Prophet. If we proceed with this Mubahalah, God will surely respond to his prayer against us, and we will all be destroyed. Our only safety lies in withdrawing.”

According to Al-Razi in his commentary, the leader of the Christians said, “My fellow Christians, I see such radiant faces that if they were to ask God to move a mountain, He would make it crumble. Do not engage in the Mubahalah, for you will be destroyed, and no Christian will remain on the face of this earth until the Day of Resurrection.”

They then came before the Prophet (sawa) and said, “O Aba al-Qasim, we ask your pardon.”
The Prophet (sawa) replied, “I have pardoned you. But by the One who has sent me with the truth, had I invoked a curse upon you, Allah would not have left a single Christian on the face of this earth.”

Our focus here is on the part of the verse that says, *‘Our women and your women’*. There is consensus among Muslims that the Prophet (sawa) did not bring any men except Ali, any children except Imam Hasan and Imam Hussain, nor any women except his daughter Fatimah al-Zahra. He did not bring any of his wives, instructing them to remain at home. Neither did he invite any of his aunts, such as Safiyyah bint Abd al-Muttalib, or cousins like Umm Hani bint Abu Talib, nor any women from among Banu Hashim, the Muhajirun, or the Ansar.

Had there been any other woman among the Muslims equal to Fatimah al-Zahra in purity, chastity, piety, and greatness, the Prophet (sawa) would have brought her to join him in the Mubahalah, as Allah commanded him to bring his womenfolk. However, he found no one comparable except his daughter, al-Siddiqa al-Tahirah, and therefore chose only her.

Al-Qanduzi al-Hanafi narrates from the Messenger of Allah:
“If Allah had known of any servants on earth more honorable than Ali, Fatimah, Hasan, and Hussain, He would have commanded me to bring them with me to the Mubahalah. But He commanded me to bring only them, for they are the best of creation.”

Fatimah al-Zahra (sa) in the Verse of Qurba

This is the verse in which Allah says:
“Say, I do not ask you for any recompense except that you love my near ones, and whoever performs a good deed, We shall increase its reward; indeed Allah is Forgiving and Appreciative.” (Q. 42:23)

In this verse, Allah addresses His Noble Prophet directly: *O Muhammad, tell them that you seek no reward for conveying the divine message except that they show love for your close relatives.* There is unanimous consensus among scholars and followers of the Ahl al-Bayt (as) that the term *qurbā* refers specifically to the Prophet’s near relatives. Verified and authentic traditions in both Shia and Sunni sources explicitly identify these individuals by name.

Among the narrations recorded by Sunni scholars in their authentic books and commentaries is the following:

When the verse was revealed, the people asked, “O Prophet of Allah, who are these near relatives we are commanded to love?”
He (sawa) replied, “Ali and Fatimah and her two sons.”

This tradition is recorded by several Sunni scholars, including:

- Ibn Hajar in *al-Sawa’iq*
- Al-Tha’labī in his *Tafsir*
- Al-Suyuti in *al-Durr al-Manthur*
- Abu Na’im in *Hilyat al-Awliya*
- Al-Juwayni al-Shafi’i in *Fara’id al-Simtain*

Another narration, recorded by al-Tabari and Ibn Hajar, quotes the Prophet (sawa) as saying:
“Indeed, Allah has placed my recompense from you in the love of my Ahl al-Bayt, and I will surely ask you about them on the Day of Judgment.”

There are also specific traditions from the Imams of the Ahl al-Bayt that clarify who this verse refers to:

1. In Ibn Hajar’s *al-Sawa’iq*, it is reported that Ali (as) said:
   “This verse was revealed about us, the family of the Prophet. No one

preserves our love except the true believer." He then recited the verse: "Say, I do not ask you for any recompense except that you love my near ones, and whoever performs a good deed, We shall increase its reward; indeed Allah is Forgiving and Appreciative."

2. In the same work, it is narrated that Imam Hasan al-Mujtaba (as) gave a sermon in which he said:
"I am from the Ahl al-Bayt whose love and obedience Allah has made obligatory upon you. This was commanded when Allah revealed to Muhammad (sawa): Say, I do not ask you for any recompense except that you love my near ones, and whoever performs a good deed, We shall increase its reward. The attainment of all goodness is through love for us, the Ahl al-Bayt."
3. Also in *al-Sawa'iq*, it is reported that when a man from Syria approached Imam Zain ul Abideen Ali ibn al-Hussain (as) while he was imprisoned outside the gates of the Umayyad courtyard in Damascus, he said: "Praise be to Allah who has vanquished you…" The Imam (as) replied: "Have you read the verse: Say, I do not ask you for any recompense except that you love my near ones?"
4. It is reported from Jabir ibn Abdullah that a Bedouin asked the Prophet (sawa) to summarize Islam. The Prophet (sawa) replied: "Bear witness that there is no God but Allah, alone without partners, and that Muhammad is His servant and Messenger." The Bedouin asked if he sought any recompense, and the Prophet replied: "No, except that you love my near relatives." The Bedouin responded: "May the curse of Allah be upon those who do not love you and your near relatives." The Prophet (sawa) said: "Amen."

Ibn Hajar also cited poetry emphasizing this obligation:

"I consider the love of the family of Taha to be obligatory;
Though some may distance themselves, I embrace their closeness.
For the Messenger did not seek any reward for his guidance and Prophethood,
Except the love of his near relatives."

Imam al-Shafi'i also wrote:

"O Household of the Prophet of Allah, your love
Has been made obligatory by Allah in the Qur'an.
Whoever does not send salutations upon you, his prayers are not accepted."

Shaykh al-Amini (ra), in the third volume of *Al-Ghadir*, lists forty-five Sunni narrators, traditionists, and commentators who confirm that this verse was revealed about Ali, Fatimah, Hasan and Hussain (peace be upon them all).

Among them are:-

1. Ahmad ibn Hanbal
2. Ibn al-Mundhir,
3. Ibn Abi Hatim,
4. Al-Tabari,
5. Ibn Mardawayh,
6. Al-Tha'labī,
7. Abu 'Abdillah al-Mulla
8. Abu al-Shaykh al-Nasai
9. Al-Wahidi
10. Abu Na'im
11. Al-Baghawi
12. Al-Bazzaz
13. Ibn al-Mughazili
14. Al-Haskani
15. Muhib al-Din
16. Al-Zamakhshari
17. Ibn Asakir
18. Abu al-Faraj
19. Al-Juwayni
20. Al-Nisaburi
21. Ibn Talhah
22. Al-Razi
23. Abu al-Sa'ud
24. Abu Hayyan
25. Ibn Abi al-Hadid
26. Al-Baydawi
27. Al-Nasafi
28. Al-Haythami
29. Ibn Sabbagh
30. Al-Kanji

31. Al-Munawi
32. Al-Qastallani
33. Al-Zarandi
34. Al-Khazin
35. Al-Zarqani
36. Ibn Hajar
37. Al-Samhudi
38. Al-Suyuti
39. Al-Safuri
40. Al-Sabban
41. Al-Shablanji
42. Al-Hadrami
43. Al-Nabhani.

Fatimah al-Zahra (sa) in the Verse of Light

Allah, the Most High, says:
"Allah is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp; the lamp is in a glass, the glass as it were a glittering star lit…" (Q. 24:35)

Al-Hafiz Ibn Mughazili al-Shafi‘i, in his book *al-Manaqib*, narrates from ‘Ali ibn Ja‘far, who said:

“I asked Aba al-Hasan [al-Kazim] (as) about the meaning of Allah’s words: *‘a niche wherein is a lamp…’* He (as) replied: ‘The niche is Fatimah, the lamp is Hasan, and Hussain is the Glass.’
About the phrase *‘as it were a glittering star lit’*, he said: ‘Fatimah shone like a radiant star among the women of the worlds.’
And regarding *‘whose oil almost lights up’*, he said: ‘Knowledge was about to flow forth from her.’”

We have already noted other narrations that describe the brilliant and effulgent nature of al-Zahra (sa). In a similar report, the Prophet (sawa) is said to have remarked:

“…and the light of my daughter Fatimah comes from the Light of Allah.”

This verse and these narrations emphasize the spiritual and luminous status of Fatimah al-Zahra (A) as the source of light, knowledge, and guidance among the Ahl al-Bayt.

SURAH KAUSAR

Surah Al-Kawthar is the shortest chapter in the Qur'an, consisting of only three Verses.

Surah Number- 108

30th Chapter/Parah of Quraan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝1

فَصَلِّ لِرَبِّكَ وَ انْحَرْ ۝2

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝3

"Indeed, We have granted you Al-Kawthar.
So pray to your Lord and sacrifice [to Him alone].
Indeed, your enemy is the one cut off." (Q.108:1-3)

The Meaning of Al-Kawthar

The term *Al-Kawthar* carries multiple layers of meaning: Abundance Without Limit

The word *Kawthar* comes from *kathrah*, meaning abundance or plenitude. Scholars of both Sunni and Shia traditions agree that it represents an immense and continuous blessing bestowed upon the Prophet (sawa).

A River in Paradise: According to many narrations, Al-Kawthar refers to a river in Jannah (Paradise) granted to the Prophet Muhammad (sawa), whose waters are whiter than milk, sweeter than honey, and more abundant than any earthly stream. Pilgrims and believers are promised that those who follow the Prophet sincerely may, one day, drink from this river.

The Prophet (sawa) said,

"While I was walking in Paradise, I came upon a river whose banks were domes of pearls. I asked, 'What is this, O Jibril?' He said, 'This is Al-Kawthar which your Lord has granted you.'"
(Sahih al-Bukhari)

Its water is whiter than milk, sweeter than honey, and more fragrant than musk. On the Day of Judgment, the believers will gather at its basin (*Hawd al-Kawthar*), where the Prophet will give them to drink.

Abundant Goodness and Honor:
Imam al-Sadiq (as) said,

"Al-Kawthar means abundant good, and the greatest of that good is the Prophet's daughter Fatimah al-Zahra (sa)."

Through her, the Prophet's lineage continued, and from her came the Imams of guidance—Hasan, Hussain (as), and their noble descendants.

Spiritual Legacy:
Al-Kawthar also symbolizes the Qur'an, Prophethood, and the Ummah that continues to follow the path of faith he established. His true progeny are those who uphold his message and walk in his light

Abundant Goodness: On a broader level, *Kawthar* symbolizes all forms of abundance bestowed upon the Prophet—spiritual, material, and communal. This includes the Qur'an itself, his devoted followers, the honor and respect of the righteous, and the eternal legacy of Islam.

Blessed Progeny: While the Prophet lost his sons in his lifetime, Al-Kawthar also signifies the enduring spiritual lineage of his family, particularly through his daughter Fatimah (sa) and her descendants, the Imams of the Ahl al-Bayt.

The Story of Surah Al-Kawthar

In the early years of Islam, the Prophet Muhammad (ṣ) faced immense opposition and mockery from the Quraysh of Makkah. Among their many insults, one of the most painful was their taunting regarding his lineage and progeny.

The Prophet had lost all his sons in his lifetime, and the Quraysh, seeking to demean him, would say that he was *abtar*—cut off, with no surviving male heirs to carry on his name. This was intended not only as a personal insult but also as a challenge to his mission, implying that without male offspring, his message and influence would end with him.

Despite this, the Prophet (sawa) remained steadfast in his trust in Allah. It was during this time of grief and mockery that Surah Al-Kawthar was revealed.

Allah reassured His Messenger through the surah, saying:

> *"Indeed, We have granted you Al-Kawthar."* (Q.108:1)

This verse reminded the Prophet that he had been blessed with abundance—*Al-Kawthar*—far greater than what his detractors could comprehend. Al-Kawthar encompasses all forms of divine favor: spiritual blessings, the Qur'an, devoted followers, and, importantly, his pure and righteous family through whom his legacy would continue.

The surah then instructed:

> *"So pray to your Lord and sacrifice [to Him alone]."* (Q.108:2)

This was a call to gratitude and devotion. Allah taught the Prophet that true honor comes not from worldly recognition but from sincere worship and obedience. By remaining steadfast in prayer and devotion, the Prophet's connection to Allah would shine brighter than any worldly insult.

Finally, Allah declared:

"Indeed, your enemy is the one cut off." (Q.108:3)

This was a direct response to the Quraysh's mockery. The Prophet's adversaries, though they sought to belittle him, would ultimately be forgotten. Their pride and lineage would not endure, while the Prophet's spiritual legacy, his teachings, and his family—particularly through his daughter Fatimah (sa) and her descendants—would continue to inspire generations.

In essence, Surah Al-Kawthar transformed a moment of personal grief and public insult into a divine affirmation of hope, honor, and enduring legacy. It reassured the Prophet (ṣ) that Allah's blessings surpass worldly mockery and that true success lies in faith, gratitude, and devotion.

Rewards for Reciting Surah Al-Kawthar

Numerous hadiths mention the virtues of reciting this surah:

- The Prophet (sawa) said:

"Whoever recites Surah Al-Kawthar, Allah will make him drink from the rivers of Paradise, and he will be rewarded as if he had offered many sacrifices for the sake of Allah."

- Imam al-Sadiq (as) said:

"Reciting Surah Al-Kawthar in your prayers increases your blessings in this world and in the Hereafter."

- Another narration states:

"Whoever recites Surah Al-Kawthar frequently, Allah will bless him with abundance in wealth, offspring, and happiness."

Khandaan e Ustaad

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